

**DA'WAH
WORK AND
HAZRAT
MOULANA
THANWI
(A.R)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

COMMENTS OF THE PIOUS ELDERS REGARDING TABLEEGH

Allah Rabbul Izzat has kept alive, perpetually, the means of Hidaayat for mankind. At times, through His Wisdom and Knowledge, a nation is guided while at other times only a tribe receives guidance. Those whom Allah appoints to convey His instructions are called His Messengers or Ambiya [Prophets].

By means of Wahi [Divine revelation and inspiration] Allah Rabbul Izzat informed the Prophets about the Principles which were suitable for the guidance of the various Nations. Furthermore, Allah Himself chose those Prophets. This system of guidance commenced from the time of Hazrat Aadam (A.S.) and continued until the advent of Hazrat Muhammad ﷺ. In other words, in every age, Allah sent Prophets for the guidance of families, tribes and nations. However, with the arrival of our beloved Nabi ﷺ the former system changed because he is the final Prophet of the entire mankind till the Day of Qiyaamah. Our Nabi ﷺ is therefore the Imaam of all the Prophets.

Now it has been decided by Allah, that only those who accept and testify to the prophethood of our beloved Nabi ﷺ would qualify as being guided. All others would be misled and go astray. This is the decision of Allah in which nobody's opinion, knowledge, status, intellect or numbers (few or many) can have any bearing. Furthermore, Allah has selected the Ummah or followers of Nabi Muhammad ﷺ for the guidance of mankind, as is apparent from the following Qur'aanic verses:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ
لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

“You [the Believers in Islamic monotheism and sincere followers of Muḥammad ﷺ] are the best of peoples ever raised up for mankind. You enjoin good and forbid evil, and you believe in Allah.”
(S.3 : V. 110)

Benefit: When you do this work of Commanding Good and Preventing Evil, Allah Rabbul Izzat will give you success in this world and in the Hereafter.

He has also mentioned:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ
عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا
أَنَا مِنَ الْمُشْرِكِينَ ١٠٨

“Say [O Muḥammad ﷺ] This is my way; I invite unto Allah [i.e. the Oneness of Allah] with sure knowledge, and whosoever follows me [also must invite others to Allah, i.e. the Oneness of Allah] with sure knowledge. Glorified and Exalted be Allah [above all that they associate as partners with Him] and I am not of the Mushrikeen. (Polytheists)”
(S.12 : V. 108)

From the verses of the Qur’aan and the Aḥaadith of Nabi Muḥammad ﷺ, it is clear that Nabi ﷺ is a guide for all mankind till the Day of Qiyaamah. It is also clearly known that he was only sixty three years of age before he departed from the world. So if he is the Nabi for all the people till the Day of Qiyaamah, then the question arises that, as he is no longer with us, who is going to do the work that had been assigned to Nabi Muḥammad ﷺ ?

The answer is also found in the Qur’aan and the Ḥadith and the practical proof thereof is the Jamaat of the Saḥaabah

Kiraam (R.A.). Our Nabi ﷺ had made great effort and produced that blessed group for the Ummah as an example till the Day of Qiyaamah, demonstrating the responsibilities of the Believers of Rasulullah ﷺ and how they should be fulfilled. It is the Mercy and love of Allah Rabbul Izzat that He has guided the Ummah in every age. Wherever and whenever any people fell short in any basic issue of Deen, then Allah selected someone from amongst His saints of the area and divinely inspired them with the proper guidance. Through Divinely mysterious ways, Allah turned the attention of His beloved to adopt the necessary ways and measures for the reformation of the wrongs. Details of this appear in Moulana Sayyed Abul Hasan Nadwi's Urdu Book, "TARIKHE DAWAT WA AZEEMUT", details of which cannot be accommodated in our brief treatise.

RULE: It is Allah's Rule that if the sickness [spiritual] is restricted to a specific locality then Allah, according to the need, makes manifest Rules and Principles for the reformation of the people of that particular area. However, if the sickness is widespread, then Allah reveals such Rules and Principles that have benefits which are also widespread.

In this age, the Ummah of Nabi ﷺ is generally not treading the Path of Deen. Instead, the Ummah is unmindfully and brazenly -- let alone imitating -- but actually obeying other nations, even though Rasulullah ﷺ had warned of severe punishment for merely emulating such nations. The Ummah seems to feel that their success lies in obedience to the non-Believing nations. The Believers seem to be taking pride in aping the non-Believers but yet they seem to be ashamed to adopt the Sunnah of our beloved Nabi ﷺ. The ship of the Ummah of Rasulullah ﷺ is itself floundering in the ocean of darkness, deviation and error. In such troubled times, Allah's Kindness and Favour once again expressed itself. Allah guided one of His Pious Servants, Moulana Muhammad Ilyas (A.R.) by means of Ilhaam [Divine Inspiration], towards certain Principles and Rules designed for the general upliftment of mankind.

When Allah wishes to appoint any person for the guidance of mankind then from the very beginning Allah creates in that individual such habits and qualities that are unequalled by his contemporaries. This very process was found in the Prophets (A.S.) and also among the spiritual leaders of this Ummah. It was also apparent in Hazrat Moulana Ilyas (A.R.) such that, when he was still a child, the following comment was made about him by Hazrat Shaik-ul-Hind, Moulana Mahmood-ul-Hasan (A.R.), a great Scholar and Saint: "I get the smell of Sahaabah in Ilyas".

THE INITIAL ENTERPRISE OF MOULANA ILYAS (A.R.)

Moulana Ilyas (A.R.) began the effort of Da'wah and Tableegh in Mewat, India. He selected the simple Mewatis and sent them out in the form of Jamaats to the various areas of U.P. No sooner did this occur than the Ulama of the time expressed great concern, afraid of what Moulana had commenced. When Hazrat Moulana Thanwi (A.R.) heard about the illiterate Mewatis' movement from town to town, he was most worried and remarked that the times were such that the masses do not listen even to the Ulama so what tableegh will these uneducated people of Mewat do. He further stated that this was no tableegh but a new fitnah in Deen, or (he said) a new fitnah in the Ummah.

Hazrat Moulana Ilyas (A.R.) heard about the comments of Hazrat Moulana Thanwi (A.R.) and also those of the other Ulama. However he made no response, neither written nor verbal.

In the winter of 1933, Hazrat Moulana Ilyas (A.R.) recruited from Mewat approximately 250 men who came out in the Path of Allah for two months to study the effort of Deen. Hazrat Moulana Ilyas (A.R.) brought them to Delhi where Jamaats and routes were outlined.

In the Jaame Musjid of Delhi, near the Red Fort, Sheikh-ul-Islam Hazrat Moulana Hoosain Ahmad Madani (A.R.) addressed those who were departing in the Path of Allah and

gave them the Hidaayat (Guidance) talk explaining how they should spend their time in the Path of Allah. Whilst delivering his advices Hazrat Moulana stated that this work of Da'wah and Tableegh was such that by means of it falsehood would be removed from this earth, the Government of the British will be abolished and this Flag (of the British) which was aloft at the Red Fort, will crumble down, Insha-Allah.

No sooner had Sheikh-ul-Islam mentioned those words than the Flag fell through no apparent means. On seeing this, the audience, in one voice cried out :“Allahu-Akbar” -- Allah is the Greatest. Upon this exclamation Sheikh-ul-Islam Hazrat Moulana Hoosain Ahmad Madani (A.R.) rebuked the audience saying that the people were wasting all their energies in slogans whereas he was showing them an action (a formula) for success which they should understand.

The Jamaats departed after the Du'aa. Jamaats had been made out to work in the following areas:

- (1) Karnaak - Panipat
- (2) The outskirts of Saharanpur
- (3) The surrounding areas of Kandhala.

Hazrat Moulana Ilyas (A.R.) had not asked the Jamaats to return to Delhi, upon the completion of their time so that he could give them parting advices. Instead he himself went to the different localities and requested the respective Jamaats to assemble. The Jamaats working around Kandhala were asked to meet Hazrat Moulana Ilyas (A.R.) at Kandhala.

Hazrat Moulana Ilyas (A.R.) was extremely pleased to meet the Jamaats upon completion of their time in Kandhala which was his home town. He requested his relatives to treat the guests with sumptuous meals. With exaggerated courtesy he greatly praised the efforts of the various Jamaats. Thereafter he said, “Friends, you total sixty. From your numbers give me just eight men for about eight to ten days. They must be prepared to go wherever I send them.”

As everybody had been in the Path of Allah and away from home for the past two months, no one volunteered. Everyone had the desire to return home. For two days Hazrat Moulana Ilyaas (A.R.) and Hazrat Moulana Ihtishaamul Hasan (A.R.) kept encouraging and urging members of the gathering to offer additional sacrifice.

After two or three days the compiler of this Booklet (i.e. Mianjee Munshi Muhammad Eisa)-- who was only 17 years of age -- told Hazrat Moulana Ilyaas (A.R.) that he was ready for the assignment. Moulana was overjoyed. He called this youngster to himself and hugged him, and addressing the audience, he said, "Will you not take a lesson from this youngster? He is younger than you all but the loftiest in courage."

Thereafter the following brothers also volunteered to increase their time:

- (1) Numbardaar Mehraab Khan of Ferozpur, Namak.
- (2) Munshi Nusrullah of Nooh.
- (3) Haafiz Abdul Rahman of Ferozpur, Namak.
- (4) Haaji Sadullah Raenah.
- (5) Molvi Ibraaheem of Shama.
- (6) Abdullah Saqqah of Ferozpur, Namak.
- (7) There was one other youngster from Firozpur, Namak, whose name I think was Hasan Khan.

Hazrat Moulana Ilyaas (A.R.) gave our group lots of Du'aas and sent us off with the following advices:-

1. He outlined how one's time should be spent in the Path of Allah.
2. Our Jamaat was to proceed to Thanabhawan but before approaching there we were told to first make so much efforts on the outskirts that news of our activities reaches Hazrat Moulana Ashraf Ali Thanwi (A.R.). Then, when he sends a message inviting us to his town, we were to seek the help and forgiveness of Allah and hasten to him.
3. If Hazrat Thanwi (A.R.) did not invite us then we were to

return to Nizamuddeen, Delhi.

4. When we are called to his Khanqah we were to enter with correct etiquettes and extreme respect.
5. If Hazrat Thanwi (A.R.) enquired about the work then we were to explain the Principles and modus operandi correctly, clearly and in as few words as possible.
6. We were told not to be afraid or falter concerning any matter (i.e. Principles or modus operandi).
7. If Hazrat enquired about how many days we intended staying (in Thanbhawan) then we should say, "three days."
8. However, if Hazrat requests that we increase our stay there then we were to respond by saying that we would stay for as many days as he preferred.
9. If Hazrat Thanwi (A.R.) enquired about our meals, we were to inform him that we prepare our own meals. However, should he desire to entertain us then we must accept most willingly because even the dry bread crumbs of the Pious is far more beneficial than other major material bounties.

After addressing us, Hazrat Moulana Ilyas (A.R.) made Du'aa. His Du'aa was most emotional, sobbing a lot. This made the entire gathering cry. Then Hazrat Moulana Ilyas (A.R.) accompanied our Jamaat for quite a distance out of Kandhala. This Sunnah practice of accompanying the departing Jamaats was a regular routine of Hazrat Moulana Ilyas (A.R.) and whilst walking also he used to give advices.

On the one hand signs of extreme happiness could be seen on his face and yet, at other times, he looked very worried and anxious so much so that he seemed to shiver. Finally, when Hazrat left us and turned to retreat towards Kandhala we noticed that quite often he looked back to see the Jamaat and we also turned to see him.

Hazrat had not specified the exact Musjids where we were to spend our time. All he told us was, "Wherever you feel it advisable or suitable, stop."

IN SHAMLI

Ours was a "Pedal Jamaat" -- i.e. we went walking from Musjid to Musjid. We reached Shamli at the time of Maghrib. It was winter. Therefore, the opinion of the Jamaat Saathies [members of the group] was to spend the night in Shamli. We made "Gusht", many people came and the efforts of Da'awah and Tableegh were presented to them. Through the Grace of Allah a group from the people of Shamli volunteered to commence local work.

IN KERI

Early the next morning we set off once again. We were undecided about where to stop. Whilst walking we came across the village of Keri and our Saathies suggested that we stop there. The Ameer decided accordingly.

We entered the Musjid, placed our beddings neatly in one corner. It was close to Asr time. We made wudhu and performed the Tahiyatul-Musjid Salaah. Thereafter we made mashwara. When the Asr Azaan was called we met the Imaam of the Musjid and explained to him the purpose of our visit. However, the Imaam Sahib remained silent. The worshippers were predominantly Ahle-Hadith therefore, the Salaah was performed comparatively early.

After Salaah, one of the worshippers questioned, "What bedding is this?" The Imaam Sahib answered, "A Jamaat comprising Mewatis is here from Nizamuddeen." The man then further queried in very harsh tones, "What Jamaat? Why have they come? What will they do? There is no need here. Tell them to go away from here."

On hearing these words, the Jamaat Saathies became alarmed and afraid, and began making Du'aa in their hearts. By slight gestures it was decided that the Ameer of our Jamaat should stand up and explain to that gentleman the purpose of our

visit. The Ameer, after shaking hands with that man outlined the reason for the Jamaat's presence and also mentioned that we do Gusht, invite the Muslims to the Musjid, revise the Kalimah with them and encourage the performing of Salaah. He also told him that we prepare and eat our own meals. Reluctantly, he agreed to our conducting our programme in the Musjid but did not permit us to spend the night therein. He told us to spend the night elsewhere.

We expressed gratitude to Allah that, at least, we were able to do the work. Later, we enquired from the Imaam of the Musjid as to who that gentleman was. He informed us that he was Nawab Abdul Kareem who was one of four brothers, two of whom were Hanafies and two were Ahle-e-Hadith. He was the eldest brother who was respected and honoured by the others. He was pious, Deeni conscious and all the four brothers were regular with their Salaah and Saum. They owned fifty villages and Nawab Abdul Kareem was the administrator of all of them. The second brother's name I cannot remember but the third brother was Abdul Hameed Khan and the youngest was Abdul Majeed Khan. The last two followed the Hanafi Fiqh and were "Baiaat" [sworn allegiance] to Hazrat Thanwi (A.R.).

Our Gusht was completed before Esha and some local brothers also participated. Most people of this village were not punctual with their Salaah. However, with just a little explanation they were willing to come to the Musjid. Where for Maghrib Salaah barely one saff [row] of worshippers attended, now for Esha Salaah the place was packed, no place was left either in the Musjid or in its courtyard [sahn], so much so, that many worshippers stood on the road and also in the structure built as a resting place directly across the Musjid.

After the Esha Salaah an announcement was made [that there would be a programme after the remaining Salaah]. The entire crowd remained sitting. Munshi Nasrullah gave the talk and in the end invited the audience to join us in the effort of Deen. Many people made intention to do so. Finally Du'aa was made.

NAWAB ABDUL KAREEM APOLOGISES

After the programme Nawab Abdul Kareem approached us and requested that we forgive his mistake. He also added, "I like your work greatly. I have a desire that all the farmers in our villages should begin performing Salaah, however our efforts have thus far met with failure. Your type of effort is most effective. Therefore, I request that you stay here. My brothers, our children or I, myself, will always remain with you. Furthermore, do not worry about food for we shall make arrangements for meals."

Due to their insistence, the Jamaat accepted only one meal from them. A Programme was made for eight days in that small State controlled by Nawab Abdul Kareem Khan and his brothers. We visited village after village of that region and due to our efforts, the musjids of each village became packed.

NEWS OF JAMAAT REACHES THANABHAWAN

It was the regular arrangement of Abdul Hameed Khan and his brother Abdul Majeed Khan that one from them would go daily to Thanabhawan to attend the discourses of Hazrat Thanwi (A.R.). These two brothers kept Hazrat informed about our activities and also advised us of Hazrat's impressions of our work. They also told us, "Hazrat Thanwi (A.R.) is very happy with your work."

INVITATION FROM THANABHAWAN

Our Jamaat had performed Jumuah Salaah in Shamli and immediately proceeded for Keri. We had worked in the various villages of Keri till Thursday. On that day Nawab Abdul Hameed Khan informed us that Hazrat Thanwi (A.R.) had requested that we perform our Jumuah Salaah in Thanabhawan. The Jamaat had been waiting for this invitation.

We had impatiently waited for this blessed day because of the advices and request of Hazrat Moulana Ilyas (A.R.). Therefore, the information from Nawab Abdul Hameed Khan of the request of Hazrat Thanwi (A.R.) was like the sighting of the Eid crescent. Due to extreme joy to pass the night became difficult.

Immediately after Fajr Salaah we began preparing for departure. The sun also seemed to have air about rising. At last, seemingly after hours, we could perform our Ishraaq Salaah after which we departed for Thanabhawan. We were extremely happy and excited. Our feet did not rest on the ground as we raced towards Thanabhawan. We reached the Khanqah-e-Imdaadia Musjid in the morning.

INTHANABHAWAN

The attendants of Hazrat Thanwi (A.R.) were waiting for us. They welcomed us, settled us in the northern section of the Madrasah and showed us the Toilet and Bath facilities. They also informed us that we would be meeting Hazrat Thanwi (A.R.) after Jumuah.

Hazrat Moulana Zafar Ahmad (A.R.) also came to meet us. We knew him as he used to visit Mewat and also Nizamuddeen. Moulana Zafar Ahmad Sahib enquired from the Jamaat about the Usools (Rules and Principles) of the work. Our Ameer Sahib and Numbardaar Mehraab Khan Sahib outlined to him all the Principles. Then Hazrat Moulana Zafar Ahmad (A.R.) advised to repeat these in the very same manner in the presence of Hazrat Thanwi (A.R.) and should we [the Jamaat] forget anything then he himself would remind us. He also explained to us the Aadaabs [Etiquettes and Principles] of Hazrat Thanwi's Gatherings and how we should conduct ourselves in his presence. After giving us these advices he departed.

The Jamaat completed their necessities and thereafter busied themselves in the first row of the Musjid with recitation of the Qur'aan and Salaah. The Jumuah Azaan was called. The Musjid became full. Hazrat Thanwi (A.R.) also arrived. He glanced once at the Jamaat and proceeded to perform the Jumuah Khutbah and lead the congregation in Salaah.

IN THE PRESENCE OF HAZRAT THANWI (A.R.)

After Salaah a person came to us and informed us that Hazrat Thanwi (A.R.) wished to meet with the Jamaat. The Jamaat went to him, shook hands and then the Hazrat made us sit to his left. This place Hazrat Thanwi (A.S.) **had reserved only for his very special guests**. None could occupy that place without his consent.

After all of us had been comfortably seated, Hazrat Thanwi (A.R.) initially asked us about our well-being and thereafter enquired about both our stay and the Principles of the Work of Da'wah and Tableegh. Our Ameer Sahib complied with the request and while explaining he also mentioned the following points:-

1. We prepare our own meals.
2. Prior to any particular Salaah we make Gusht and invite towards the Musjid where we explain the importance and necessity of the Kalimah and Salaah in the life of a Muslim.
3. After the explanations, and because of the importance of the work, we encourage the audience to set aside some days in order to learn this vital aspect of our Deen. We call this encouragement, 'Tashkeel'.

When Hazrat Thanwi (A.R.) enquired as to where the Jamaat would sleep, the Ameer Sahib responded that wherever the local people arranged, we would rest there. Initially that was the rule as the villagers were not used to seeing people sleep in the Musjids.

ARRANGEMENT OF OUR "NUSRUT" BY HAZRAT THANWI (A.R.)

We were informed by Hazrat Thanwi (A.R.) that it had been decided that our Jamaat would stay in the bungalow of Moulana Naseer Ahmad (A.R.) whose house was very close to the Musjid. Further, to assist in the work, it was arranged that

Moulana Zafar Ahmad (A.R.) would stay with our Jamaat. Then, turning to Moulana Zafar Ahmad (A.R.), Hazrat Moulana Thanwi (A.R.) stipulated three different Musjids where we were to perform Asr, Maghrib and Esha Salaah respectively and thereafter, to return after Fajr Salaah with the Jamaat and give him a report of our work of the previous day.

THE PARTICIPATION OF MOULANA ZAFAR AHMAD (A.R.) AND HIS IMPRESSIONS

Whilst proceeding to the Masjid, as specified by Hazrat Thanwi (A.R.), Moulana Zafar Ahmad (A.R.) stated that **he did not understand the actual reason for our coming to this place, but nevertheless, our visit would be an opportunity to derive benefit from Hazrat.**

After reaching our destination we commenced our Gusht. Hazrat Moulana Zafar (A.R.) was the guide. The first person we met was somebody who seemed to be well known to Hazrat Moulana Zafar Ahmad (A.R.). He was dressed in the Western attire of coat and pants. The spokesperson of our Jamaat greeted him with "Salaam" and shook his hands. Thereafter he spoke about Imaan [belief in Allah]. When he was asked to revise his Kalima, the person initially felt ashamed but he complied when Hazrat Moulana Zafar Ahmad (A.R.) also requested it. Unfortunately in his recitation of the Kalimah there were several mistakes. So the spokesman of our Jamaat, whilst encouraging him, requested him to learn it and invited him to perform his Asr Salaah in the Masjid [where there was to be a short Programme]. The brother agreed and joined us immediately.

Within about half an hour of Gusht, we met several people who were not accustomed to performing Salaah. With a little bit of explanation, they also accompanied us. Many from amongst them did not even know the wordings of the Kalimah, let alone the implications and demands of the Kalimah; and the others made various mistakes. On seeing this condition, Moulana Zafar Ahmad (A.R.) became embarrassed.

Upon completion of our Asr Salaah and the Talk, we were taken to another Musjid where also, we made the Gusht followed by Salaah and Bayaan. Thereafter, Moulana took us to the Jaame Musjid and again we made the Gusht before Esha Salaah and conducted the Programme after Salaah. The worshippers had filled the Musjid to capacity and many, therefore, had to perform their salaah outside. The local residents remarked that, in the past, even on Fridays they had not seen so many people congregate. The Bayaan lasted for about Forty Five minutes. The condition of the ordinary people of this locality came to light.

A conservative estimate is that 70% to 75% of the people of that area did not perform Salaah [the actual figure could have been even greater]. On seeing this condition, Moulana Zafar Ahmad (A.R.) was unable to contain himself and he, therefore, requested permission to also address the gathering.

Hazrat Moulana Zafar Ahmad (A.R.) spoke for almost two and half hours. During his discourse he made them ponder over their pitiable Deeni condition. He also disclosed what his personal views had been prior to this day. He explained that, all along he had been sitting happy at the thought that people from all parts of India were coming to Thanabhawan and therefore he expected all the local people to be very pious and most punctual with their Salaah. But today, he added, "You have embarrassed me and have cut off my nose. These simple, unlettered people of Mewat have come to rectify your Kalimah and bring you to the Musjid! When Hazrat hears of this how disappointed and sad would he not become?"

With Hazrat Moulana's Bayaan having become so long, the time was already past twelve mid-night. The shops had long closed. The Jamaat had been hungry for the whole day. Due to the company of Hazrat Moulana Zafar Ahmad (A.R.), we had not found sufficient time to cook. The hunger became quite excruciating.

While Hazrat Moulana was leading the way, the Jamaat and others were in the back. Secretly they made mashwarah and two of the Saathies slipped out to try and purchase something to eat. Their absence was not noticeable because many other people had joined after the Jaame Musjid Programme. After seeing the jamaat to their destination those other people departed for their homes.

Meanwhile the two companions of the jamaat traversed the entire town but found nothing to purchase. All the shops had been closed. Then they noticed a house which had walls and a roof that had become black as a result of smoke. Assuming this to be the home of someone selling roasted peas, they knocked on his door. The occupant suspected them to be thieves and therefore, tried to awaken the neighbourhood. However, the Jamaat Saathies flashed their torches upon themselves and allayed his fears. They purchased peas and gur (jaggery) from him.

The Jamaat was relieved and happy when they returned with at least something to eat. At that time there was absolute silence except for the snoring of the guard. Even so, they closed the windows and door to ensure that nobody got wind of their late night supper of peas. They promised Ameer Sahib not to disclose to anybody or mention this fact to anyone.

The entire jamaat awoke for Tahajjud Salaah. In their resting place they performed their Nafil Salaah, made Zikr, Tasbehaat and Tilaawah. Thereafter they proceeded to the Musjid of Hazrat Thanwi (A.R.) where they completed their Fajr Salaah behind Hazrat Thanwi (A.R.).

HAZRAT THANWI (A.R.) ACQUIRES FROM MOULANA ZAFAR AHMAD AN ACCOUNT OF OUR ACTIVITIES

When Hazrat Thanwi (A.R.) summoned the Jamaat, others also sat down in front of him. Turning to Hazrat Moulana Zafar Ahmad, he asked, "How did you find this work?"

The eyes of Hazrat Moulana Zafar Ahmad filled with tears as he explained the condition of the masses as well as the benefits of the Jamaat in bringing the people to the Musjid (and teaching them the importance of the Kalimah). Thereafter Hazrat Thanwi (A.R.) turned towards us [the Jamaat] and enquired, "How did the night pass?"

We replied, "Very well, we had a good rest."

Hazrat then turned to the local people and asked, "Is there anyone among you who will entertain them with tea now?"

Moulana Naseer Ahmad Sahib volunteered and was about to rush off when Hazrat Thanwi (A.R.) told him that it must not be tea only but also something else with it. Accordingly Moulana Naseer Ahmad Sahib returned with a pot of tea and some biscuits.

The table-cloth [dastarkhan] was spread on the floor, tea cups were filled and the biscuits placed alongside. However we did not spread our hands towards anything. Hazrat Thanwi (A.R.) kept insisting that we partake but we remained silent and did not eat. Hazrat Thanwi (A.R.) then understood and remarked, "Brothers, I have made a mistake. I completely forgot your Usool [Principle] is that you eat your own meals. I am also a person who follows set Rules. I feel it is necessary to follow the Rules one has set. This is a very good quality that you complied with your Rules and abided by your Principles. Very well, tell me, has Moulana Ilyas shown you any Rules for accepting invitations to meals or are the Principles pertaining only to rejection of all meals from others?"

The Jamaat Saathies replied that Hazrat Moulana Ilyas (A.R.) had also showed Usools [Principles] of when to accept meals. Hazrat Thanwi (A.R.) then asked a few questions which was answered by the Ameer of the Jamaat:-

HAZRAT : What are they? [i.e. those Usools]

AMEER : We can accept meals from only a person who makes the intention to do the work for which

we have left our homes. This intention should be to come out immediately.

HAZRAT : How much time are you people asking for?

AMEER : Three Chillas i.e. 120 Days or 4 months.

HAZRAT : If one cannot give three chillas ?

AMEER : One can give a single chilla, i.e. 40 Days.

HAZRAT : If one is unable to give even one chilla also ?

AMEER : Then he should come out for 20 Days ?

HAZRAT : Very well, what is the minimum time that will be asked before accepting meals?

AMEER : One must spend three days with us.

HAZRAT : If someone cannot spend even that amount of time ?

AMEER : The limit is that one should spend 24 hours with us.

HAZRAT : What if that is not possible due to some excuse?

AMEER : Then we shall study his excuse and if it is a valid one according to the Shari^{ah}, we will ask him to make intention to come out in the Path of Allah as soon as that excuse no longer exists. Until then he must make sincere Du'aa for this effort.

THE HAPPINESS OF HAZRAT THANWI (A.R.) AND HIS LIKING FOR OUR WORK OF DA'WAH AND TABLEEGH

On hearing the Usools of the Jamaat, Hazrat Thanwi (A.R.) became extremely happy. He then said that he desired to

entertain the Jamaat but due to an excuse he was unable to join us . He had become so weak that even his coming to Musjid was with great difficulty. Then he added, "If according to you my excuse is valid then accept my invitation otherwise I shall not mind at all if you without hesitation reject my offer."

When Hazrat Thanwi (A.R.) uttered those words, the entire Jamaat began crying. The Ameer Sahib, amidst tears said "Hazrat Moulana Ilyas (A.R.) has taught us the Usool [Rule] that we accept the Pious people's invitations without excuses because the dry bread crumbs on their dastarkhan is better and more valuable than other expensive worldly bounties; and that we should express gratitude to Allah for having made it possible for us to partake in meals at the dastarkhan of a Waliullah [Friend of Allah]. This [gesture of the Pious] should be acknowledged as the compassion and kindness of the Pious."

THE VIEW OF HAZRAT THANWI (A.R.) AFTER GETTING TO KNOW THE WORK

Hazrat Thanwi (A.R.) was greatly overjoyed on hearing the Usools explained by the Ameer Sahib. It seemed as if he was in a state of spiritual ecstasy when he began repeating many times the following:

”مولانا الیاس نے یاس کو آس سے بدل دیا“

“Moulana Ilyas has changed (my) despair to hope”.

[This despair and hope relates to the reformation of the Ummah in general].

Thereafter, Hazrat Thanwi (A.R.) explained that the Tea and biscuits were from his dear Molvi Naseer Ahmad, and that he [Hazrat Thanwi (A.R.)] was interceding on his behalf to accept it. Furthermore Hazrat Thanwi (A.R.) said, "Accept four meals from me -- two lunches and two suppers. For breakfast you have the option of accepting the invitations of others or

preparing your own meals. You may accept according to your conditions."

Thereafter, turning to the gathering, Hazrat Thanwi (A.R.) said, "If anybody wishes to see how the Sahaabah (R.A.) were, then they should look at these people."

He then said, "One point has been omitted and that is, for how long will the Jamaat stay in Thanabhawan?"

The Ameer Sahib replied that Hazrat Moulana Ilyaas (A.R.) had advised that we should spend three days but if Hazrat Thanwi (A.R.) wanted us to remain longer, then we should stay as long as Hazrat desired. On hearing this, Hazrat Thanwi (A.R.) became even more happy and said that in that area there were fifty two Musjids and therefore, he wished that the Jamaat could stay for at least eight days. Our Jamaat readily accepted.

Hazrat Thanwi (A.R.) made lots of Du'aa for our Jamaat and then said:

"Allah takes whatever work from whomsoever He wishes. This work has come to the lot of Moulana Ilyaas. This is a very high and noble work. I have the hope that the Ummah [as a whole] will benefit by means of this work. May Allah accept it and grant Barakah [Blessings]. May Allah's Help and Support be with this work and may Allah save it from every type of evil and fitnah." [Aameen].

THE ORDER FOR ASSISTANCE

Hazrat Thanwi (A.R.) instructed Moulana Zafar Ahmad (A.R.) to draw up a programme for our Jamaat to cover the next eight days and also to assist the Jamaat. Turning to the congregation Hazrat Thanwi (A.R.) advised them thus: **"All of you should try spending as much time as possible with them".**

As instructed, Moulana Zafar Ahmad made out an Eight Days' Programme for us, specifying the times for Gusht and Ta'leem.

Accordingly we worked in that area for eight days. There was movement of Jama'ats in all directions. Hazrat Thanwi (A.R.) had fixed times for us to meet with him. He used to listen to our Reports [Kaar Guzaarie] and make lots of Du'aa for us.

OUR RETURN

After eight days, when, with the intention of returning home, we went to Hazrat for Du'aas, he said the following:-

"I am not fully satisfied. But Brothers, you are also people with needs. You also have attached with you the needs of the house. Therefore, I willingly grant you permission to go. However, I suggest that whilst returning stop at Rampur Manharaa. It will be good as I have (some) special well-wishers there. Also, that place has several distinctive virtues."

Our Jama'at promised to do as he requested. Hazrat Thanwi (A.R.) bade the Jama'at farewell after making lots of Du'aa for them.

Our Jama'at then proceeded towards Rampur Manharaa where we spent two days and thereafter departed for Nizamuddeen.

CONCLUSION

The objective of this entire Treatise is to highlight the fact that the Effort of Da'wah and Tableegh, as is being presently carried out, had been commenced by Allah when the whole Ummah was going astray and Muslims had begun emulating the ways of the non-Believers. So for this work of reformation Allah Himself chose Hazrat Moulana Ilyas (A.R.) [as mentioned by Hazrat Moulana Thanwi (A.R.)], and also, Allah Himself revealed and disclosed the method and Principles of Reformation to Moulana Ilyas (A.R.) by means of "Kashf" [Divine Inspiration].

This Effort has proven itself to be the perfect Formula for the Reformation of the Ummah on a general scale. The beauty of this undertaking is that the Qur'aan and Ahaadith lend support to its Principles. The Book, "MOUJOODAH PASTI KA WAHID ELAAJ" outlines this.

Finally, when Hazrat Moulana Ilyas (A.R.) started this work, the Pious people and Ulama of his time did not criticise this Effort after they witnessed its method and positive effects. In fact, they involuntarily exclaimed:

- (1) This Work has "Roohaaniyyat" i.e. Spirituality.
- (2) This work has the invisible Help of Allah.
- (3) This Work will benefit the Ummah.

Now, when this Work of Da'wah and Tableegh has reached the four corners of the world, who can deny these realities and also the fact that, for mass scale reformation of the Ummah and improvement of global magnitude there is presently no other work besides the Effort of Da'wah and Tableegh.

May Allah open up the hearts of every individual to participate in this effort.

The booklet in your hands is a rather unique and captivating narrative of one of the initial Jamaats sent out by Hazrat Maulana Muhammad Ilyas رحمۃ اللہ علیہ to the locality of Hazrat Maulana Ashraf Ali Thanwi رحمۃ اللہ علیہ; being the first Jamaat that Maulana Thanwi رحمۃ اللہ علیہ witnessed. The narrator, a member of the jamaat, offers a meticulous and interesting account of the jamaat's meeting with Maulana Thanwi رحمۃ اللہ علیہ and his impressions of the effort of Dawat and Tabligh.

Maulana Thanwi رحمۃ اللہ علیہ was highly motivated of the effort saying, "This is no Tabligh but a new ~~fitnah~~ or (he said), a new Fitnah in the Ummat." However, upon interacting with the Jamaat, not only was he impressed; rather, he unreservedly encouraged active participation in the effort. Hazrat Thanwi رحمۃ اللہ علیہ advised his gathering thus, "All of you should try spending as much time as possible with them." He further declared, "If anybody wishes to see how the Sahabah رضی اللہ عنہم were, should look at these people!" The Gusht and Ta'leem times of the Jamaat were specified under Hazrat's supervision. He even fixed times for the Jamaat to meet him where upon he used to listen to their reports (Kaar Guzaarie) and make lots of Duaa for them.

The book makes a motivational and inspirational read for both, those familiar and unfamiliar with the effort, respectively. This booklet is laden with fascinating guidelines (usools), intriguing incidents, wisdoms in the modus operandi, etc. of this grand and splendid effort.

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